

The miraculous nature of human creation and alternative medicine (2)



**The wisdom behind
lowering the gaze**

Dr. Magda Amer

الإعجاز في خلق الإنسان والطب البديل (٢)

العين و غَضُّ البصر

د/ ماجدة عامر

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, Most
Gracious, Most Merciful*

﴿ They said, 'Glory to Thee:
of knowledge we have none,
save what Thou hast taught
us: in truth it is Thou Who art
perfect in knowledge and
wisdom.' ﴾

(Al-Baqarah: 32)

﴿... But over all endued with
knowledge is One, the All-
Knowing.﴾

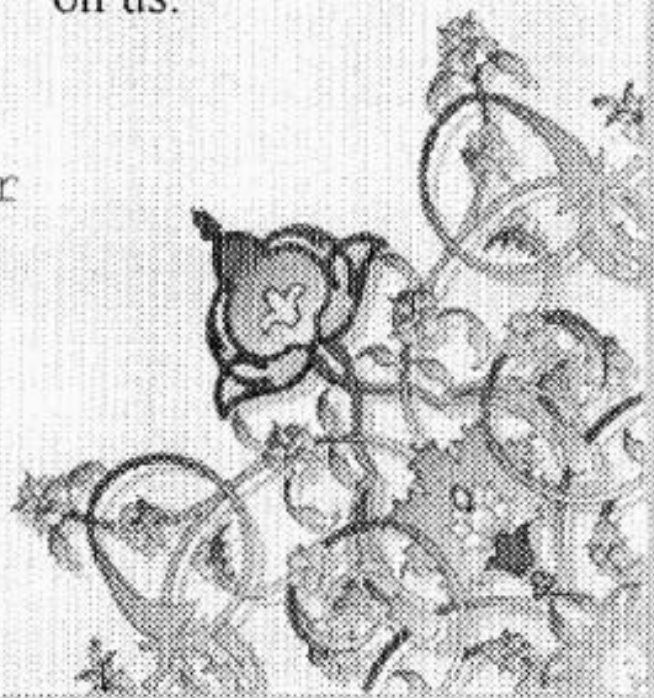
(Yusuf: 76)

Dedication

I dedicate this humble effort to my grandfather Shaykh **`Abd ar-Rahman `Ilish**, a prominent scholar of al-Azhar and his father Shaykh **Muhammad `Ilish**, Shaykh of the Maliki School of Fiqh at al-Azhar and his father the venerable Shaykh **Mahmoud `Ilish**.

May Allah have mercy on them and
on us.

Magda Amer



Publisher's Note

﴿We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴾

For sure the Qur'an will remain a source of guidance concerning faith, laws (Shari`ah) and morality until the end of life. Among its aspects of guidance is that man reaches scientific facts that conforms to what the Qur'an conducted many centuries ago. Hence, the fact that was absent from the minds of many people; namely that the Qur'an is revealed by Allah Who is the Creator of the universe, has become clear. Thus, they should live in that universe according to the teachings revealed in the Qur'an by their Creator. Allah (Exalted be He) says about the Qur'an, *﴿And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended ...﴾*, and says about the universe, *﴿Allah (Alone) created the heavens and the earth with truth ...﴾*

Surely scientific facts, when they come to light, coincide with the facts revealed through the Qur'an and so

'Signs' appear in the universe as Allah (Exalted and Glorified be He) has promised.

"The Miraculous Nature of Human Creation" is a study in alternative medicine proposed by Dr. Magda Amer to uncover the coincidence in presenting (scientific) facts in both human knowledge and Islamic teachings.

Al-Falah appreciates the efforts made by its team especially the translator *Nirvan Tal'at*. Thanks should also be extended to *Sami Ahmad* and *Ahmad M. Hasan* who revised this work. We are indebted to *Umm Faruq* and *Rima Yusuf* for their shrewd editorial advice.

Al-Falah Foundation would like to thank Dr. *Magda Amer* for giving us the chance to render this study to our dear readers, all over the world, supplicating Almighty Allah to make it of profit to Islam and Muslims. Finally, all praise and thanks are due to Allah, without Whose Help and Guidance nothing can be accomplished.

GENERAL DIRECTOR

Sheikh

Muhammad Abdu

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Introduction

All praise and thanks are due to Allah, the Provider of all blessings, Who gave us the invaluable blessing of sight and commanded us to use it within the boundaries He prescribed. Allah, the Most High, says,

﴿ قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ. ﴾
(يونس : ١٠١)

﴿ Say: behold all that is in the heavens and on earth; but neither signs nor warners profit those who believe not. ﴾

(Yunus: 101)

Since sight is considered to provide the easiest access to the heart and the key to overwhelming the heart with desires, Allah, the Almighty, says,

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ... ﴾
(النور: ٣٠-٣١)

﴿ Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. And say to

the believing women that they should lower their gaze and guard their modesty ...﴾

(An-Nur: 30-31)

This Divine Command applies to both males and females equally. The verse indicates that the first look, being unintended, is not the one that is meant to be controlled. However, if one deliberately looks at something unlawful, then the eyes must be averted instantly from it, as Allah says,

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. ﴾
(التغابن: ١٦)

﴿ *So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own souls, they are the ones that achieve prosperity.* ﴾

(At-Taghabun: 16)¹

The Prophet (Peace and blessings of Allah be upon him) said,

*"The first look must not be followed by the second; the first one is for you but the second one is not."*²

¹ Shaykh ash-Sha`rawi, *Tafsir, Surat An-Nur*.

² Reported by Ahmad, at-Thirmidhi, Abu Dawud, al-Hakim and al-Albani in *Sahih al-Jami`*, pp. 53-79.

The Prophet (Peace and blessings of Allah be upon him) also said, *"Avoid sitting on the roads."* They (the Companions) said, "O Messenger of Allah, we cannot dispense with such gatherings as these are (our places) where we have talks." He said, *"If you insist on such gatherings then give the road its right."* They said, "What is the right of the road, Messenger of Allah?" He said, *"Lowering the gaze, being inoffensive, returning the greeting, advocating good deeds and prohibiting bad deeds."*¹

The Messenger of Allah (Peace and blessings of Allah be upon him) also ordered his wives to lower their gaze from men even if these men are blind. In this regard, Nabhan, the slave of Umm Salamah, said that the Prophet (Peace and blessings of Allah be upon him) said to Umm Salamah and Maymunah when Ibn umm Maktum entered while they were present, *"Hide yourselves from him."* They said, "O Messenger of Allah, is he not blind and therefore he cannot see us or know us?" And here the Prophet (Peace and blessings of Allah be upon him) said, *"Are you also blind, can you not see him?"*²

Lowering the gaze is considered a great mercy from Allah (Exalted and Glorified be He), not a restriction upon the person's freedom or a prohibition from enjoying

¹ Reported by al-Bukhari and Muslim.

² Reported by Abu Dawud, no. 4112 and at-Tirmidhi, no. 1779.

beauty as some may claim. It is wondrous legislation coming from the Wise Legislator to make virtue and social peace prevail. Thus, if a person employs his sight in the way Allah has commanded, it will be the cause of one's happiness in this life and in the Hereafter. Whereas, the one who is deprived of this blessing in this worldly life will be greatly rewarded by Allah in the life to come. In this regard, the Prophet (Peace and blessings of Allah be upon him) said that Allah, the Almighty, says, "*If I deprive My worshiper of his two beloved things (i.e. his eyes) and he remains patient, I will let him enter Paradise in compensation for him.*"¹ And, if a person misuses his sense of sight and allows it to extend to unlawful objects, his sight will become an affliction upon him. The Prophet (Peace and blessings of Allah be upon him) said,

"Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what is unlawful to utter), and the adultery of the ear is listening, and the adultery of the tongue is talking, and the adultery of the hand is hitting, and the adultery of the legs is stepping (to what is unlawful), and the inner self desires (adultery)

¹ Reported by al-Bukhari, vol. 7, p. 151.

*and the private parts turn that into reality or refrain from submitting to temptation."*¹

Allah, the Almighty, also says,

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ. ﴾ (غافر: ١٩)

﴿ (Allah) knows of (the tricks) that deceive the eyes, and all that the hearts (of men) conceal. ﴾

(Ghafir: 19)

These are all warnings from Allah, the Almighty and His Messenger (Peace and blessings of Allah be upon him) against giving rein to looking because looking is the messenger of adultery and adultery is a grave sin about which Allah says,

﴿ وَلَا تَقْرُبُوا الزُّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا. ﴾ (الإسراء: ٣٢)

﴿ Nor come nigh to adultery: For it is an indecent (deed) and an evil way. ﴾

(Al-Isra': 32)

For this reason, the command of lowering the gaze came prior to that of guarding one's modesty, and for this reason `Isa (Peace and blessings of Allah be upon him) said, "Beware of the look, for it plants desire in the heart and it is a strong temptation." Dawud (Peace and blessings of Allah be upon him) also said "O Son! Follow the lion,

¹ Reported by al-Bukhari, no. 22, Muslim, no. 2121 and Abu Dawud, no. 4815.

as the lion does not follow a woman." Yahya (Peace and blessings of Allah be upon him) was asked about what could initiate adultery and he said, "Looking and aspiring."

Adultery was prohibited in all divine revelations but Islamic legislation, more specifically, warned against what initiates it, i.e. looking and meeting in private because Almighty Allah knows the nature of mankind and that is why Islamic legislation is the best precaution against falling into such a disgraceful sin.

However, Islam did not only prohibit looking at the opposite sex (who are marriageable) but it also put strict restrictions on the other means that may stimulate one's desires like description and comparison. Due to the importance of this issue, a woman is not allowed to describe another woman to her husband since the process of describing and imagining is just like looking, for what a man sees while sleeping is the direct result of what is stored in his subconscious. Ibn Sirin said, "When I see a woman in my dream and realize that it is not my right to look at her, I turn my eyes away from her."

Islamic legislation goes even further by guarding the believer, dead or alive, against having his private parts exposed, even if the one who is looking is of the same sex. In this regard, the Prophet (Peace and blessings of Allah be upon him) said,

“A man should not see the private parts of another man, and a woman should not see the private parts of another woman.”¹

¹ Reported by Ibn Majah.

The Wondrous Creation of the Eye and the Sense of Sight

The sense of sight, represented in the eye, shows the wondrous nature of Allah's creation. The art of photography is at its best in the eye, with the eyeball resembling the dark room where the development of the photograph takes place. This eyeball is wrapped in three walls arranged from the inside to the outside as follows:

- The sclera which gives the eye its white color.
- The choroid, which is the net of veins that provides the eye with the necessary blood.
- The retina, which is the sensitive coating upon which the images of objects are formed.
- As for the window through which light enters, it is called the cornea and it is a totally transparent soft crystal. After passing through the cornea, the light passes through a transparent liquid called the pupil then to the iris that gives the eye its color. The iris has one hole in its center to let in the appropriate amount of light. Passing through the hole of the iris, the light faces the eye lens, which is the optimum lens that ever exists.

How Does the Process of Vision Take Place?

In former times, the scientific nature of the process of vision could not be reached. Scholars believed that the light comes out of the eye to the object that is desired to be seen. Al-Hasan ibn al-Haytham, the Arab and Muslim scholar, however, proved by experiment that the process of vision is the result of light falling over a certain object, which is later reflected on the eye once again.

The process of reflection occurs to the seven spectral colors of rainbow, which compose the white ray of the sun. Hence, this white ray is an essential factor for the process of vision. Thus, this process does not occur in the pitch dark because of the absence of the visible radiation wavelengths.

So, scholars tried to overcome this problem by imitating the cosmic system and finding alternatives, through which the visible light rays are provide. Among these alternatives are the various means of modern lighting.

Allah, Most High, says,

﴿ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ. وَمَا لَا تُبْصِرُونَ. ﴾ (الحاقة: ٣٨-٣٩)

﴿ So I do call to witness what ye see. And what ye see not. ﴾

(Al-Haqqah: 38-39)

Hence, this is clear evidence that proves the importance of the eye in this process. Vision takes place when the eye deals with the visible rays that fall upon it but vision does not occur when it deals with other rays such as the ultraviolet or the infrared radiation¹.

When light falls upon a certain object it is reflected upon the eye and this light passes through the cornea and the eye pupil. Both the cornea and the eye pupil collect the rays of light and transfer them to the iris that determines the appropriate intensity of the light and allows it to pass through its holes to the lens. The lens then forms an image of the object on the retina and the image here is a real one but is inverted and minimized. After this, the sensory cells that are found on the retina (their number amounts to 147 millions) convert the light image into electrical signals that are sent via the optic nerve to the brain. The brain then converts these electrical signals into a real image that is symmetrical to the actual object while at the same time, displaying colors and dimensions.

Thus, the sense of sight represented in the eye, that is though small in size, is significant in function and shows Allah's inimitable power of creation.

¹ Dr. `Abd al-Basit al-Jamal & Dr. Dalia Siddiq al-Jamal, *Mawsu'at al-Isharat al-'Ilmiyyah fi al-Qur'an al-Karim wa as-Sunnah an-Nabawiyyah*, 2000.

It is known that the retina, the layer that is sensitive to the light, is not complete before the twenty-fifth week after delivery and the fibers of the optic nerve are not covered with their necessary layer that enables them to transfer the signals of the optic nerve efficiently, until ten weeks after delivery. One optic nerve contains more than one million neuro-fibers and it is physiologically and anatomically known that two thirds of the sensory nerves in the body are optic nerves, and the body receives 70% of its sensory information through the nervous system.¹ (See Figure No. 1)

Science has proven that man cannot see everything around him and some animals excel him in this field, for example the cock can see the angels and the donkey can see the devils. This means that the optical center in man's brain is limited in its vision abilities. This leads us to have complete faith in the metaphysical world and to have complete faith in the existence of Allah, the Lord of the earth and heavens Who can see us but never can be seen.

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ. ﴾

(الأنعام: ١٠٣)

﴿ No vision can grasp Him, but His grasp is over all vision: He is above comprehension, yet is acquainted with all things. ﴾

(Al-An'am: 103)

¹ Al-I'jaz al-'Ilmi Magazine, ninth edition, 1422 A H.

The word 'vision' and its derivatives have been mentioned in the Ever-Glorious Qur'an one hundred and forty-eight times. Only eighty-eight times the word refers to the actual vision of light, objects and images through the eye, whereas the rest to the mental and intellectual insight into the surrounding phenomena of the universe and life as a whole.

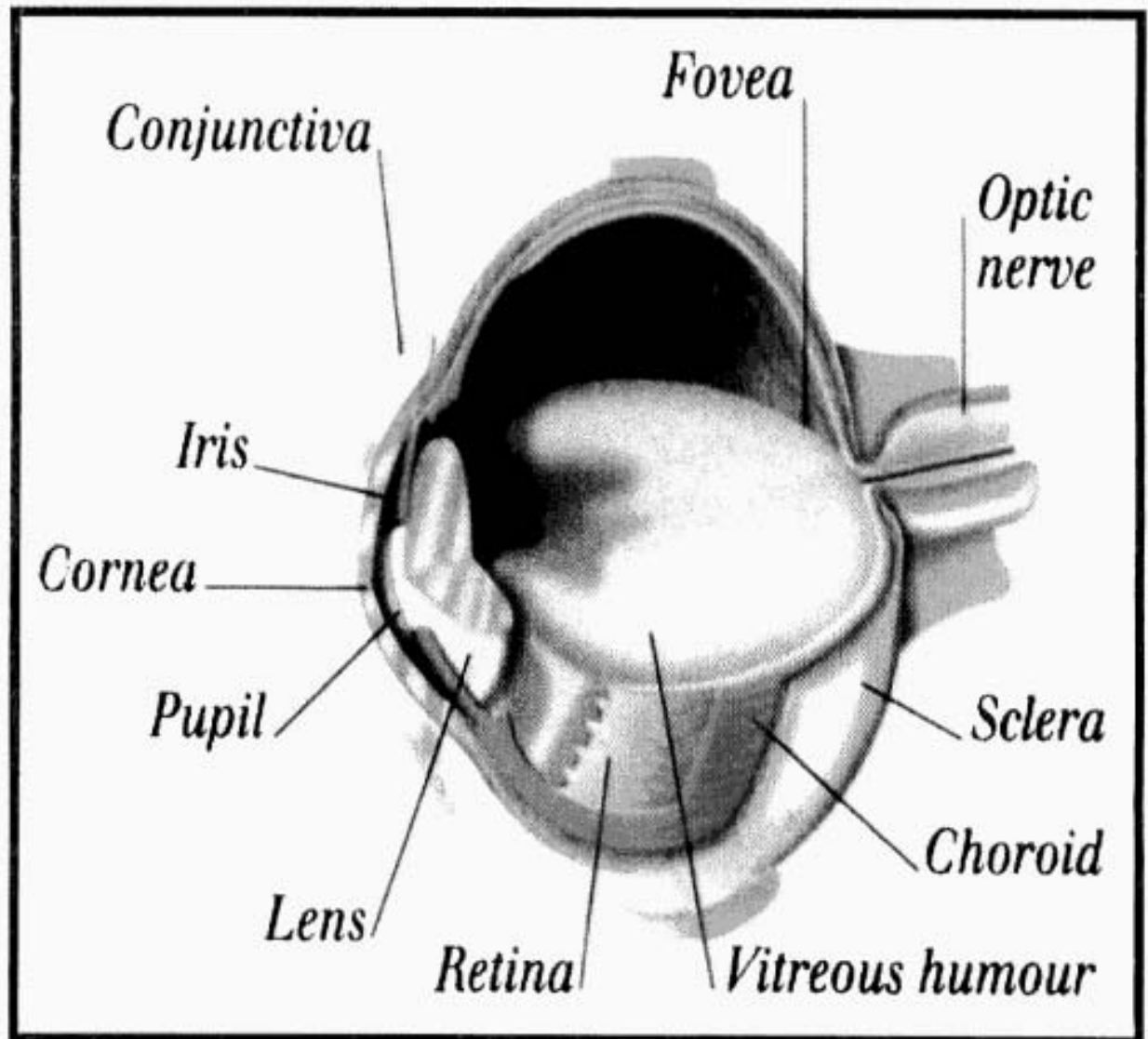


Figure No. 1
The structure of the eye (Cross-Section).

The Wondrous Nature of the Eye Revealed Under the Microscope of Alternative Medicine "Iridology"

The Prophet (Peace and blessings of Allah be upon him) came to Abu Salamah (as he was dying). His eyes were fixedly open. He closed them and then said,

*"When the soul is taken away, the sight follows it."*¹

It is said that the eye is the mirror of the soul and the indicator of health. Every person has a unique eye imprint that differs from that of any other person because the eye reflects a miniature map representing the mental, psychological and physical state of the body. This eye imprint can be seen under a microscope.

The German physician "Molz" carried out the first experiment in this field. It happened when he caught a small owl, then one day its leg was broken. Molz noticed that there was a change in the iris of the small owl and this was seen in the appearance of a longitudinal line having a

¹ Reported by Muslim, vol. 3, p. 920.

different color. When the owl was treated, this line disappeared.

Drawing a map that shows the location of different body organs on the eye has started since the Molz-Owl incident. Not only each organ, but also each tissue was given a fixed duplicate location. The scientific interpretation of this is as follows: the iris is connected to the body organs via the brain and the nervous system and both irises depict any change in the tissue of the iris because of the passing of nervous fibers from one eye to the other (See Figures No. 2 and 3). This confirms the saying that the eye is the mirror of the body, it is even the latest type of mirror for it is 3-Dimensions.¹

¹ Gurshe Siegfried, *Encyclopedia of Natural Healing*. Medical Editor, Zolta Rona, 1998.



Right Eye

- | | | | |
|---|-------------------|--------------------------------------|---------------------------|
| 1.Cerebrum | 11.Muscles | 22.Testicles | 32.Ribs |
| 2.Eye | 12.Shoulder Blade | 23.Ovaries | 33.Right Side of Heart |
| 3.Superior Maxilla
(upper jawbone & teeth) | 13.Spine | 24.Pancreas | 34.Right Lung, Bronchials |
| 4.Nose | 14.Bladder | 25.Bone Marrow | 35.Bicuspid Teeth |
| 5.Tonsils | 15.Rectum | 26.Lactiferous Gland
(Milk Gland) | 36.Ear |
| 6.Vocal Cords | 16.Prostate | 27.Liver | 37.Cerebellum |
| 7.Windpipe, Trachea | 17.Uterus | 28.Gallbladder | 38.Large Intestine |
| 8.Esophagus | 18.Kidney | 29.Arm | 39.Small Intestine |
| 9.Thyroid Gland | 19.Leg | 30.Diaphragm | 40.Nerves |
| 10.Diaphragm | 20.Lower Abdomen | 31.Chest Cavity | 41.Stomach |
| | 21.Groin Gland | | |

Figure No. 2

The location of the body parts on the right eye.

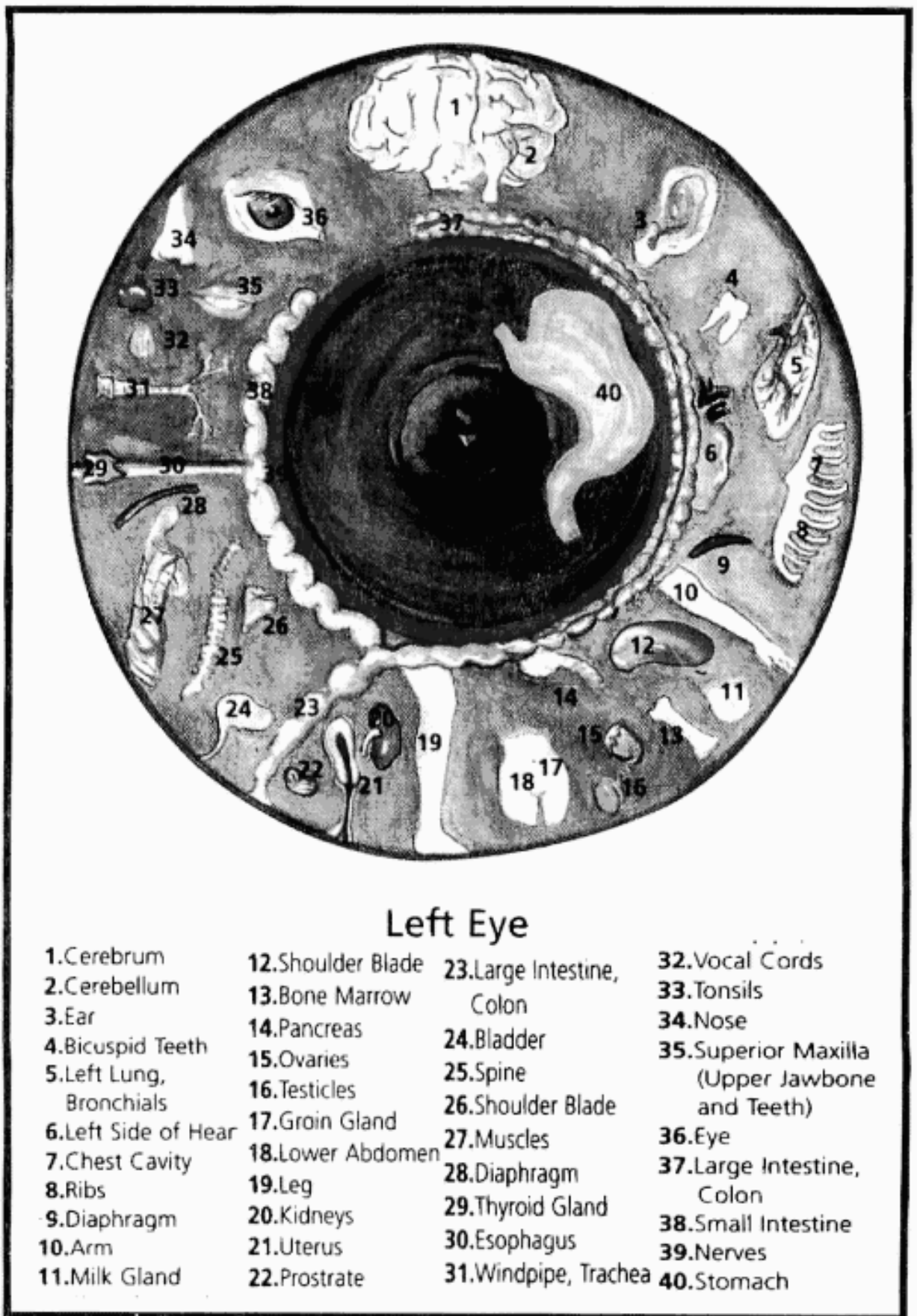


Figure No. 3
The location of the body parts on the left eye.

The first thing to be observed by the examiner, is the color of the eye. Actually, there are only two basic eye colors for all people: blue and brown. All other colors are false indicating that the body is not in its normal state and this is reflected on the lens. Try to look closely into the green eye and you will find that it was originally blue then it became green because of the yellow spots that accumulated upon it, which is a sign of having problems with the kidney or the gall bladder.

The eye lens can be examined by a magnifying microscope that depicts its signals, or is photographed by a special camera. One of the greatest benefits of examining the eye lens is the early discovery of any disturbance in the body as well as the ability of following up any improvements¹.

¹ Woodham, A. & Peters D., *Encyclopedia of Complementary Medicine*, Dorling Kindersley, 1997.

The Connection between Disturbance of the Body and its Reflection on the Iris

The tissue of the iris contains four layers. If for example, a toe is injured and did not heal, a distinguished mark appears on one of the previously mentioned layers. The appearance of this distinguished mark on a certain layer corresponds to the degree of seriousness of the injury. However, the appearance of such a disturbance on the iris does not mean that the disease can be diagnosed, for it only acts as a monitor that shows whether something is wrong somewhere in the body or not. This mark appears on the iris in the form of a change in its color or a change in the tissue of the eye itself.

- First example: “The Sodium Ring”. It is a white circle that appears on the edge of the iris, showing that there is some disturbance in the circulatory system.
- Second example: “The Lymphatic Ring”. When the lymphatic system is weak, this appears as a cotton ball on the external area of the iris (the pupil of the eye).
- Third example: “The Nerve Ring” is a mark that appears on the pupil indicating a disturbance in some

locations of the nerve ring like the neck, the back, the head and sometimes in the digestive system.

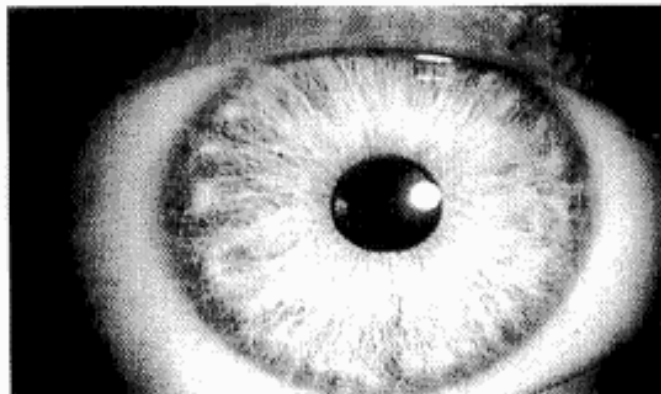
- Fourth example: when we find a change in the normal color of the colon, which is more common in the brown eyes, this usually indicates the presence of toxic substances in the body. This is called “Toxic colon”.¹

¹ White Ian., *Bush Flower Healing*. Bantam Books, 1999.

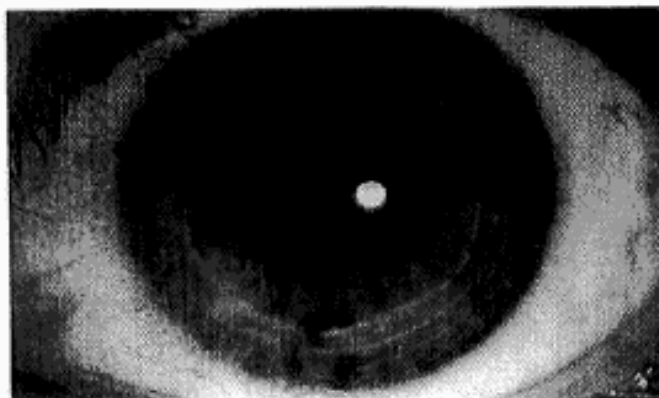
The sodium ring is a thick milky white ring that appears around the outside of the iris. It marks a hardening in the body, especially in the circulatory system, and is rarely seen in young people.



Lymphatic rosary. When the lymphatic system is becoming sluggish, white cottonball-like fluffs called 'tophi' will begin to occur in the outside of the iris.



Nerve rings indicate stress and tension that is not being released from the body. They are found around the outside of the eye and are usually located in the zone of the iris corresponding to the neck and back although it is not uncommon to find them in the chest, solar plexus and head areas.



Toxic colon. In the iris, autotoxaemia will often show as a brown discolouration that often can be seen spreading out in the iris from the bowel region to other parts of the body.



Figure No. 4
Iridological diagnosis of any disturbance in the body.

The Connection between Religion and Alternative Medicine

The eye has a receiver and a transmitter of the feelings and thoughts, because every human feeling has a certain vibration with its own unique frequency. This meaning is confirmed by the Prophetic *hadith* that reads,

"... and anger is a live coal in the heart of man. Can you not see the redness of his eyes and the swelling of his jugular vein."¹

So, there is a certain frequency for anger (〰〰〰〰〰〰) and another for fear (〰〰〰〰〰). Thus, the eye has a mysterious language, let alone envy and magic. The Prophet (Peace and blessings of Allah be upon him) used to advise Muslims to avoid envy because of its bad effects on the believer's soul.

Abu Hurayrah (may Allah be pleased with him) said that the Prophet (Peace and blessings of Allah be upon him) said,

¹ Reported by Abu Dawud, at-Tyalissi, Ahmad, no. 10716, at-Tirmidhi, al-Fitan, no. 2117.

“Beware of envy: for envy consumes good works as fire consumes wood.”¹

Also, he (Peace and blessings of Allah be upon him) warned us of sorcery and he regarded it a kind of associating partners with Allah. We may cite in this context the *hadith* narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (Peace and blessings of Allah be upon him) said,

“Whoever puts a knot and then reads and exhales in it, he in fact practices sorcery; and whoever practices sorcery, he in fact disbelieves (in what has been revealed to Muhammad); and whoever uses spells (or wears an amulet) Allah will not help him.”²

We have also mentioned that feelings and emotions are transmitted by electromagnetic radiations through the iris. Since Allah, the Almighty, is the best to know the nature of His own Creation, that is why He commanded both male and female believers to lower their gaze in the verse where He says,

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

¹ Reported by Abu Dawud, Ibn Majah and al-Bayhaqi.

² Reported by Abu Dawud.

وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا...

(النور: ٣٠-٣١)

﴿ Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is Well Acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof... ﴾

(An-Nur: 30-31)

This Divine Command aims at guarding mankind against falling into the trap of desire, for as we said before, looking transfers feelings and thoughts. This also confirms the fact that looking is the messenger of adultery. Western teachings consider looking at the eye among the proper rules of conduct, (eye to eye contact) as they consider it a sign of paying attention.

This eye to eye contact causes problems for Muslims. For example, if a Muslim encountered a critical situation in which he is to be investigated by a member of the opposite sex, he would lower his gaze during the investigation in commitment to the principles of his religion and the bases of his creed. Here, the investigator may misunderstand him and think that he tries to elude him because of his disturbance and fear of confrontation.

Thus, an innocent Muslim may be condemned for nothing but because he casts down his eyes from the face of the investigator (of the opposite sex).

At this conjecture, we argue that the concerned organizations in these societies should study the bases and principles of the Islamic *Shari`ah* (religious law) in order to know how to deal with Muslims properly when they make such investigations with them. Accordingly, the matter will not be left for doubts and an innocent person may not be taken guilty for a crime that was not committed.

Yet Allah, our Creator, Who knows us best, wanted to protect us through the Islamic teachings from yielding to the devil's temptations that lead to sin. An unlawful look to a woman may be enough to lead man into committing adultery and even more than so, he may be led to commit murder. There are many stories that confirm this, may Allah forbid.¹

A man from Banu Israel (the Children of Israel) called Barsisa was an ascetic. He lived in a hermitage away from people. The devil, man's first enemy, failed to delude Barsisa in the beginning but as usual he did not give up. The devil then called upon the demons and told them

¹ Ibn Kathir, *al-Bidayah wan-Nihayah*, Part Two, p. 540.

about Barsisa. A demon then came up and said that he could delude Barsisa. He took the form of a pious man and went to Barsisa and called him to come out of his hermitage. He then asked Barsisa to let him enter and the latter gave permission. Since that time, Barsisa would always find the disguised demon in worship. Thus, Barsisa thought this man to be better than him because of his constant uninterrupted worship of Allah. Then one day, this disguised demon asked Barsisa to teach him something but the latter said, "It is you who can teach me for you are better than I am." The demon said, "I shall teach you the Greatest Name of Allah." However, he taught him something different. The demon then left Barsisa and went on spreading diseases among the people and kept on inciting them to go to Barsisa under the pretence that he could cure them of such diseases. People then gathered around Barsisa thinking that he could really cure them and whenever he said the name he had learnt from the devil, the sick person would recover. Barsisa then became famous and one day the daughter of the prince became very sick. She was very beautiful and so the people guided the prince (her father) to Barsisa. The prince invited him but Barsisa failed to treat her because the devil refused to leave her. They then suggested that she be taken to live with him in his hermitage hoping that the pure atmosphere of worship would do her good and help her recover. Then, one day the demon made her fall and reveal parts of her body. When Barsisa looked at her

he was tempted and so he committed fornication with her. When she became pregnant, he killed her to avoid the scandal.

Thus, we can see how the beginning was only a look; something simple, but it led to committing a grave sin and so the end was the Hell-fire. A destination that can hardly be described as simple.

The Prophet (Peace and blessings of Allah be upon him) said in his Farewell Sermon,

"Satan has lost all hope that he will ever be able to lead you astray in big things but he was content with the trivial bad deeds you commit."

If we read this story carefully, we shall be able to see the devil's strategy in deluding man. At first, the devil tries to make man fall into atheism but if he fails, he tries to make him commit grave sins. If he fails again, he tries to make him commit small sins and if this was also in vain, he tries to make him at least give up the performance of good deeds.

Virtues and Advantages of Lowering the Gaze

Lowering the gaze brings great benefits upon man and some of these are:

1- The Sweetness of Faith

The look is one of Satan's arrows and the one who gives it up for fear of Allah, the Almighty, Allah will compensate him by making him feel the sweetness of faith in his heart. In this regard, the Prophet (Peace and blessings of Allah be upon him) said,

*"The one who lowers his gaze from a woman, Allah shall put in his heart sweetness until the day he meets Him."*¹

The fruit of obedience is thus being rewarded.

2- Brightness of the Face and Light in the Heart

Ibn `Abbas (may Allah be pleased with him) said, "The good deed causes brightness of the face, light in the heart, abundance in livelihood, power of the body and love in the hearts of creatures. Whereas the bad

¹ Reported by al-Hakim, vol. 4, p. 314.

deed causes blackness of the face, darkness in the heart, weakness of the body, shortage in livelihood and hatred in the hearts of the creatures. The one who gives up looking (unlawfully) at the opposite sex, Allah shall put light in his heart and shall strengthen his insight.”

3- Happiness and Tranquility

Some of our pious predecessors said, “By Allah, the pleasure of chastity is greater than the pleasure of sinning because relinquishing the sin for the sake of Allah creates happiness in the heart and keeps away anxiety and so one becomes in the company of Allah.

4- Knowledge

Knowledge is light that is implanted by Allah within the heart of man and sinning extinguishes this light. So, the one who gives up sins and avoids looking to opposite sex will be pure enough and ready to receive beneficial knowledge from Allah. A proof of this is that when Imam ash-Shafi`i sat and recited the Qur’an before Imam Malik, the latter admired the former's sagacity and intelligence. Imam Malik said, "Allah has thrown light upon your heart; so be careful not to extinguish it by the darkness of sinning."

5- A Blessed Lifetime

Real life is the life of the heart not that of the body and man's factual lifetime is that which he spends in worshipping his Lord rather than what he spends on the surface of this earth. That is why piety, goodness and obedience increase the lifetime of man and endow Allah's Blessing upon it. On the other hand the one who wastes his time in unlawfully looking at the opposite sex will not feel any blessing in his lifetime and will regret this later on.

6- Facilitating Worldly Affairs

If one fears Allah and obeys His Commands, Allah shall facilitate his worldly affairs. In this regard, Allah, the Almighty, says,

﴿... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا.﴾ (الطلاق: ٤)

﴿... and for those who fear Allah, He will make their path easy.﴾

(At-Talaq: 4)

So obedience to Allah's Commands leads to piety and the reward of piety is to find things simple and easy. On the other hand, sinning makes life tough and difficult for man to accomplish and here the Almighty says,

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ.﴾ (الشورى: ٣٠)

﴿ Whatever misfortune happens to you, is because of the things your hands have wrought, and for many (of them) He grants forgiveness. ﴾

(Ash-Shura: 30)

7- Being Blessed with Clear Insight

Lowering the gaze is an elevated degree of obedience and the one who succeeds to obey such a great Divine Command is rewarded by having light cast into his heart. This light is clear inner insight with which one can see people for what they really are and this cannot be attained except through lowering the gaze.

Shuja' al-Karamani said, "The one who follows the Sunnah, watches himself and lowers his gaze, his perspicacity will never fail."

8- Abundance of Livelihood

The Prophet (Peace and blessings of Allah be upon him) said,

*"Man may be deprived of livelihood because of a sin he has committed."*¹

And looking at the (unlawful) opposite sex is a sin that leads man to being deprived of livelihood. So it is said that giving up piety brings about poverty.

¹ Reported by Ahmad, no. 212379.

9- Firmness and Bravery

Lowering the gaze causes the heart to be firm and brave. It was once said that the devil fears the shadow of the one who does not act according to his whims and vain desires.

10- Crying for Fear of Allah

The one who lowers his gaze from the (unlawful) opposite sex is granted the blessing of crying for fear of Allah and a tear-drop sincerely shed for the sake of Allah may be the cause of one's eternal life in Paradise. The Prophet (Peace and blessings of Allah be upon him) said,

"Two eyes would not be touched by the Fire. An eye that cried for fear of Allah and an eye that stayed up late watching for Allah's Cause."¹

11- A Good End

Looking is actually a small sin and one may think that giving free rein to his sense of sight is not a big deal. However, a believer must not regard his sins as being trivial for it is more important for him to regard the greatness of Allah whom he is disobeying by committing such sins. Here the Prophet (Peace and blessings of Allah be upon him) said,

¹ At-Tirmidhi, *Sunan*, Book of Fada'il al-Jihad.

*"Beware of trivial bad deeds for such trivial bad deeds can be likened to some people who come down a valley and one of them brings a stick and another one brings another stick until they bring enough sticks to bake their bread. And the one who commits the trivial sins is ruined when he is judged."*¹

Avoiding small sins is the cause of a good end of life for many, and here Ibn al-Mubarak smiled and recited, while suffering the agonies of death, the verse that says,

(الصافات: ٦١) ﴿ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴾

﴿ For the like of this let all strive, who wish to strive. ﴾

(As-Safat: 61)

So our pious predecessors were always keen to avoid small sins for fear that when they were dying, such sins might prevent them from having a good end.

12- Looking at Allah on the Day of Judgment

The one who commits sins and does not follow Allah's Straight Path will be deprived of the great blessing of looking at Allah's Face on the Day of Judgment. Here

¹ Ibn al-Qayyim al-Jawziyyah, *Ad-Da' wad-Dawa'*, p. 54.

the Prophet (Peace and blessings of Allah be upon him) said,

*"The one who looks at what is not his right to look at, Allah shall deprive him of looking at His Face on the Day of Judgment and will throw him in the Hell-fire."*¹

After mentioning the numerous virtues of lowering the gaze and their impact upon man, we shall now speak about the disadvantages of giving free rein to looking and the religious, psychological and physical impacts of such a behavior. For example, when one watches television or looks at disgraceful pictures, the devil uses this as an opportunity to tempt man to commit many sins and leads man to believe that such sins are simple. Here the Prophet (Peace and blessings of Allah be upon him) said,

*"Beware of trivial bad deeds for they accumulate upon man until they destroy him."*²

The Divine Command of lowering the gaze is aimed at protecting the believer against falling into vice, but at the same time there came a command for the believer to look at his fiancée for the Prophet (Peace and blessings of Allah be upon him) said,

¹ *Sifat as-Safwah*, vol. 3, p. 337.

² Reported by at-Tirmidhi, no. 1007

*"Look at her for it is the best way to make love last for the longest possible time between you."*¹

Getting married quickly is a way of helping one to lower his gaze as the Prophet (Peace and blessings of Allah be upon him) said,

*"O Young people! He who can afford to marry should marry, because it helps him lower his gaze and guard his private parts (from committing illegal sexual relation)."*²

Ibn Mas`ud said, "If I had only ten days left in my life, I would like to get married so as not to remain single."³

Again the Prophet (Peace and blessings of Allah be upon him) said,

"The one who marries a woman for her high rank will be granted only humiliation. And the one who marries a woman for her money will be granted only poverty. And the one who marries a woman for her noble descent will be granted only inferiority. And the one who marries a woman to lower his gaze and to guard his modesty, Allah will bless his marriage."

¹ Reported by Ibn Majah, no. 1855.

² Reported by al-Bukhari and Muslim.

³ Reported by al-Bukhari.

The Psychological Disadvantages of Failing to Lower the Gaze

1- Feelings of Grief and Pain

One of the psychological disadvantages of looking freely at the opposite sex is the feeling of grief and pain, for one sees and longs for what cannot be attained and this causes great disappointment, which is a source of harm in itself¹. Therefore, being patient with lowering the gaze is much better than being patient with the feelings of grief and longing.

2- Harming and Weakening the Heart

If looking becomes a habit, one's heart is sealed and the person becomes one of the negligent, as Allah, the Almighty says,

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ. ﴾ (المطففين: ١٤)

﴿ *By no means! But on their hearts is the stain of the (ill) which they do!* ﴾

(Al-Mutaffifin: 14)

¹ Ibn al-Qayyim al-Jawziyyah, *Ad-Da' wad-Dawa'*, p. 156.

3- Kindling the Fire of Jealousy in the Heart which is a cause of spoiling one's life and piety. Added to this is that it removes modesty from the heart, which is the origin of all goodness.

4- Humiliation

Committing the sin of looking at the (unlawful) opposite sex leads to humiliation sooner or later whereas obeying Allah, the Almighty, leads to glory and power as He says,

﴿ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ﴾ (فاطر: ١٠)

﴿ *If any do seek for glory and power, to Allah belong all glory and power.* ﴾

(Fatir: 10)

So, the person who wants to save himself from humiliation and degradation must follow Allah's Commands.

5- Corruption of the Mind

Allah has put light in man's mind, but sinning extinguishes this light and so the mind becomes weakened and consequently corrupt. Some of our pious predecessors said: Anyone, who disobeys Allah, his mind becomes absent, for had it been there, it would have prevented him from committing sins.

The Physical Disadvantages of Not Lowering the Gaze

1- Committing Adultery

Committing adultery is a very common thing among those who give free rein to looking and that is why Allah, the Almighty, says,

﴿ وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴾ (الإسراء: ٣٢)

﴿ *Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).* ﴾

(Al-Isra': 32)

For this reason, Almighty Allah commanded His Messenger to, order the believers to lower their gaze and maintain their chastity for He knows and sees their deeds,

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾ (غافر: ١٩)

﴿ *(Allah) knows of (the tricks) that deceive the eyes, and all that the hearts (of men) conceal.* ﴾

(Ghafir: 19)

This verse did not mention the word 'adultery' and the reason behind this is that Allah wants to protect His worshipers from the means that lead to adultery and this is a unique thing about Islamic legislation, even though all other Divinely inspired religions have prohibited adultery as well.

2- Committing the Sin of Masturbation

The one, who fails to control his looks, will inevitably commit one of two sins: fornication or masturbation and both have been prohibited by the Wise Legislator in the verse where He says,

﴿ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ. ﴾
(المعارج: ٢٩-٣١)

﴿ *And those who guard their chastity, except with their wives and the (captives) whom their right hands possess, for (then) they are not to be blamed. But those who trespass beyond this are transgressors.* ﴾

(Al-Ma'arij: 29-31)

So man must cling to Allah's Commands and never approach the prohibited because goodness is the result of following Divine Orders and the *Sunnah* of the Prophet (Peace and blessings of Allah be upon him).

Fasting is the Islamic solution for this problem, which keeps man away from the temptations of the devil. We also notice that the verse where looking is prohibited is followed by the verse of commanding the Muslim woman to cover herself. This indicates that women are also ordered to lower their gaze and to help men do so, by wearing the veil. Here the Prophet (Peace and blessings of Allah be upon him) said,

*"Guarantee me six things you do and I shall guarantee you Paradise: Speak the truth, keep your promise, return the trust, maintain chastity, lower your gaze and keep your hands off people."*¹

¹ Reported by Ahmad, no. 21695.

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The wisdom behind lowering the gaze



Lowering one's gaze is a great mercy from Allah (Exalted and Glorified be He), not a restriction upon man's freedom or prohibition from enjoying beauty as some may pretend. It is a wondrous piece of legislation coming from the Wise Legislator to make virtue and social peace prevail. So when one employs his sight in the way Allah has commanded him, it becomes the cause of his happiness in this life and in the Hereafter. In this book the author explicates the wondrous nature of the eye from the perspective of alternative medicine. It is said that the eye is the mirror to the soul and the indicator of health. Every person has a unique eye imprint that differs from that of any other person because the eye reflects a miniature map that displays the mental, emotional and physical state of the body. This eye imprint can be detected under a special microscope. The sense of sight, represented in the eye, shows the miraculous nature of Allah's Creation.

Dr. Mugda Amer was born in Egypt. She has dedicated her life to acquiring knowledge. She excelled in the field of science. After two masters & a Ph.D. in biochemical analysis from Ain-Shams University in Cairo, she read for a diploma in cyto-histology at Cochin Port Royal University, in France. She has been appointed as fellow of laboratory analysis in Ain-Shams University Hospital & lecturer of Immunology. She holds an international certificate in Homeopathy (LIQH) & studied numerous naturopathic sciences including Acupuncture, Reflexology, Herbal treatment, therapeutic Cupping, Aromatherapy, Iridology, Kinesology color therapy...etc. She also dedicated a significant part of her time to Da'wah. She holds a B.A in Islamic law from Al-Azhar University. Herewith, she is licensed to deliver Islamic lessons in mosques. Her previous education entitles her to utilize her scientific knowledge in the service of Da'wah.



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